



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

HV2561.N87 P4
Address delivered in Commons Hall,
Gutman Library AOV1946

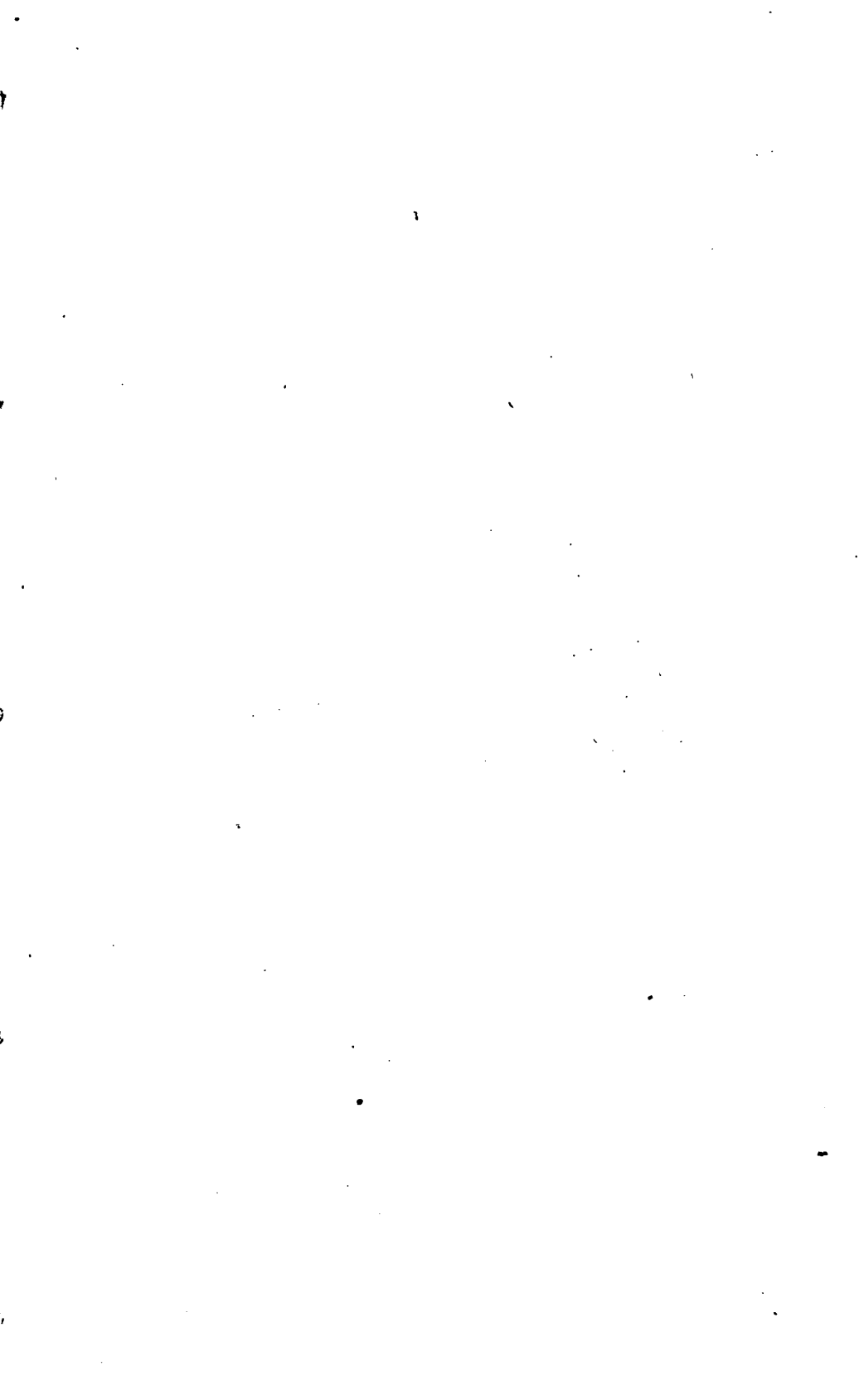


3 2044 028 801 108

HARVARD UNIVERSITY



LIBRARY OF THE
GRADUATE SCHOOL
OF EDUCATION





P. M. Watson
From the Author

A D D R E S S

DELIVERED

IN COMMONS HALL, AT RALEIGH,

ON THE OCCASION OF

LAYING THE CORNER STONE

OF THE

NORTH CAROLINA INSTITUTION FOR THE INSTRUCTION

OF THE

DEAF AND DUMB,

APRIL 14th, 1848,

BY HARVEY P. PEET, M. A.,

PRESIDENT OF THE NEW-YORK INSTITUTION FOR THE INSTRUCTION
OF THE DEAF AND DUMB.

WITH AN APPENDIX CONTAINING THE PROCEEDINGS.

NEW-YORK:

EGBERT, HOVEY & KING, PRINTERS, 374 PEARL-STREET.

1848.



A D D R E S S

DELIVERED

IN COMMONS HALL, AT RALEIGH,

ON THE OCCASION OF

LAYING THE CORNER STONE

OF THE

NORTH CAROLINA INSTITUTION FOR THE INSTRUCTION

OF THE

DEAF AND DUMB,

APRIL 14th, 1848,

BY HARVEY P. PEET, M. A.,

**PRESIDENT OF THE NEW-YORK INSTITUTION FOR THE INSTRUCTION
OF THE DEAF AND DUMB.**

NEW-YORK:

EGBERT, HOVEY & KING, PRINTERS, 374 PEARL-STREET.

1848.

~~XXXXXXXXXXXX~~
~~XXXXXXXXXXXX~~
~~XXXXXXXXXXXX~~

HARVARD UNIVERSITY
GRADUATE SCHOOL OF EDUCATION
MONROE C. GUTMAN LIBRARY

HJ2561
.N87P4

OFFICE OF THE LITERARY FUND,
RALEIGH, April 15, 1848.

At a meeting of the President and Directors of the Literary Fund, held this day, on motion, it was

Resolved unanimously, that the thanks of this Board are due, and are hereby tendered to HARVEY P. PEET, Esq. President of the New-York Institution for the Instruction of the Deaf and Dumb, for the very learned, able and instructive Address, delivered by him last evening, on their invitation.

Resolved further, that Mr. Peet be respectfully requested to furnish this Board with a copy of said Address for publication, believing, as they do, that its circulation will greatly subserve the cause of the Institution under their control.

A true copy from Journal,
W. W. MORRISON,
Secretary of the Board.

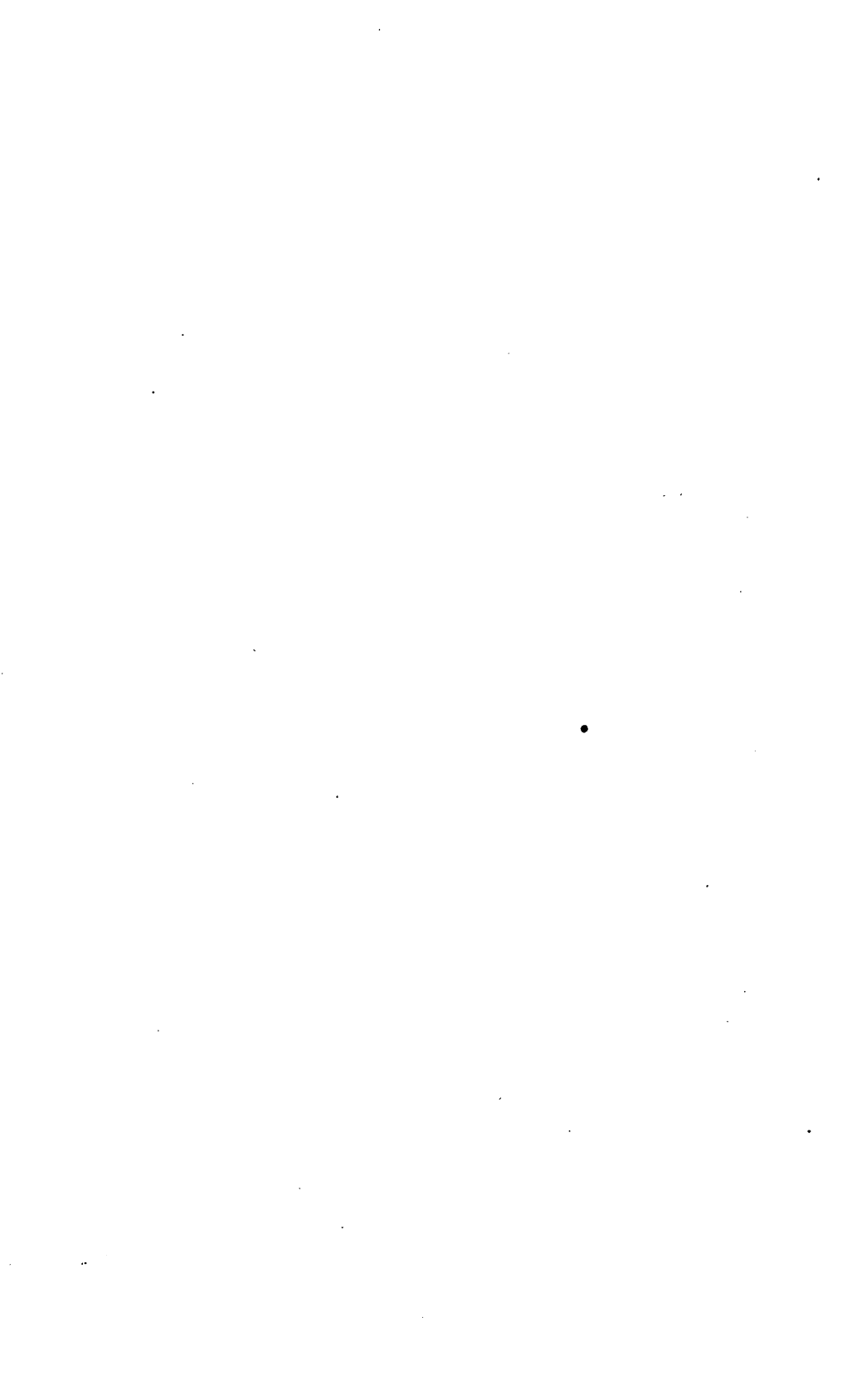
INSTITUTION FOR THE DEAF AND DUMB,
NEW-YORK, May 29, 1848.

SIR,

I have the pleasure to acknowledge the receipt of a copy of the Resolutions, passed at a meeting of the President and Directors of the Literary Fund, on the 15th of April. I am happy if I have been so fortunate as to meet the wishes of the Board, and, grateful for the favorable opinion expressed of the merits of the Address prepared, in great haste, under the pressure of professional duty, I herewith submit the manuscript to your disposal, in the hope that its circulation may not disappoint the expectations which you entertain.

With the highest respect,
Your obedient servant,
H. P. PEET.

W. W. MORRISON,
Secretary of the Board.



ADDRESS.



ADDRESS.

MR. PRESIDENT AND GENTLEMEN

OF THE LITERARY BOARD:

THE cause of enlightened philanthropy has made such rapid progress during the last half century, that the generous and sanguine, almost forgetting that injustice and violence, still, at times, desolate the earth, might well dream of the approach of the millenium. For what can more strongly mark the moral condition of that happy period, than to see the tree of knowledge bearing the fruit of good unmixed with evil? To see the researches of science devoted to the discovery of means for the relief of affliction? To lift the degraded, to comfort the afflicted, to enlighten the ignorant, to supply eyes to the blind, ears to the deaf, and a tongue to the dumb, are tasks worthy of the highest ambition: tasks which those who would humbly follow in the footsteps of the Redeemer, and do what is given them to do in preparing the way for his second coming, are encouraged to undertake by many precious promises. No one can read the rapt visions of the prophet, figuring the blessedness that is to overspread the earth under the Gospel dispensation, without being struck by the prominence given to the relief of the blind and of the deaf and dumb. We cannot doubt that these prophecies looked beyond the literal fulfillment in comparatively few cases during the life-time of the Savior, and are now receiving a more general, though less literal, accomplishment, in the success and rapid increase of institutions of benevolence.

Of all the children of affliction, there are none whose lot

appeals more strongly to our feelings of humanity, than that of the uninstructed deaf and dumb. Though bone of our bone, and flesh of our flesh, eating at our tables, sitting at our firesides, and even kneeling at our family altars; bearing the image of the Creator, gifted with faculties for intellectual and moral excellence, and possessing souls that must live, think and feel forever,—they have been, for almost countless generations, shut out of the pale of social and religious privileges. We may, without exaggeration, pronounce them less fortunate than the lower animals, for they had few or no enjoyments beyond those common to the latter, and the faculties that lay dormant within them, served but to show them glimpses of the higher enjoyments of the intellectual and spiritual world, beaming from the eyes of their more fortunate kindred, and awakening in themselves desires doomed to rest ever unsatisfied. Such was the life of the deaf mute, passed in mental and moral darkness, and deeper and more hopeless darkness rested on its closing hour.

But the light has dawned at last. The prophecy that *the deaf shall hear the word*,¹ has been in part fulfilled, and, the *good tidings of great joy to all people*, are, in our day, proclaimed to those, who, of all men most needing the promises and consolations of the Gospel, had been, for centuries upon centuries, alone of all men, cut off from those promises and consolations. Surely if there is any act which we may reverently suppose to be acceptable to the God of Love, it is the act of taking by the hand our poor, ignorant and afflicted deaf and dumb brother, and leading him to the blessed fountains of knowledge—of the knowledge that brightens the otherwise cheerless scenes of life—and of that higher knowledge that takes the sting from death.

¹ Isaiah, xxix. 18.

As part of this work, the ceremony which you have just witnessed assumes more than usual interest and solemnity. Another step has been successfully taken toward the object to which the friends of the deaf and dumb look ever with prayerful hope—the ultimate education, not merely of a part, but of all of this unfortunate class of our fellow-men. With strengthened faith, we anticipate the time, when institutions for their instruction will rise wherever the need of such institutions is felt; when no deaf mute in our own land, or in any other land, will be beyond the reach of the blessings they confer. And, on an occasion like the present, we even seem to have prophetic glimpses of that fullness of time, when men will lay the corner-stones of no public edifices, but those devoted, like this, to the cause of pure beneficence,—when the advantage of one shall cease forever to work wrong, or loss, or sorrow, to any of his fellow-men.

But though the prospects of the cause are bright and cheering, its friends, either in this, or other States, must not fold their hands, and think their work is done. The good already accomplished has been the reward of patient, persevering, self-denying effort. Much must be done merely to secure the advantages already gained; and, in the mean time, the work is growing under our hands.

Enumerations of the deaf-mute population have been made, in the United States, and in several countries of Europe. The result of these enumerations is, that with the exception of a few extreme cases,¹ there are from five hundred to one thousand deaf mutes in each million of souls. The average, in Europe, is seven hundred in a million, making in that quarter of the globe one hundred and fifty

¹ The Canton of Berne, Switzerland, contained in 1836, 1954 deaf mutes, in a population of 401,000.—*Paris Annals*, by Prof. Morel.

thousand, and in the whole human family, probably more than half a million bereft of speech and hearing.

In our own country, the proportion would appear, from the census, to be less than in Europe; but a careful examination of the returns, and a comparison of the numbers known to us, residing in certain cities and towns, with the numbers returned for such cities and towns, have enabled us to demonstrate, that the census is very imperfect, and that probably at least one-fourth of the actual number of deaf mutes was omitted. Moreover, this number is found to increase with the increase of population, and from both these considerations, we are authorized to estimate the present deaf-mute population of the Union as considerably exceeding ten thousand.¹

Passing over the large number who have grown old without instruction, and who, in many cases, are beyond the reach of human aid, and in all, are past the hope of any considerable intellectual improvement; passing over, also, for the present argument, those who are fast approaching this fearful limit, but whose instruction is yet, to a good degree, practicable, if timely succor be afforded; we find that, if we would give the rising generation an education that will qualify them to discharge well the duties of their station, and to enjoy the social and religious privileges of their race—a work that can seldom be done in less than six or seven years,—at least one-fifth of the whole number ought to be constantly under instruction. That is, at this time, independent of the future increase, at least two thousand. Our eleven institutions actually contain but little more than nine hundred pupils, leaving eleven hundred unprovided for. This deficiency is chiefly in the Southern and extreme

¹ Mr. Tibbatt's Report, H. Rep. No. 65, Feb. 17, 1847.

Western States. Nearly five-sixths of the number now under instruction, and a much larger proportion of those who have been under instruction, are from the States north of the Potomac and the Ohio.

But if in acknowledging the claims of the deaf and dumb, the people of the Southern States have been behind their brethren of the North, as we were behind the philanthropists of the Old World, I now see it has only been because the pioneers destined to lead the way in this benevolent enterprise had not yet been found. It needed but that a beginning should be made, that the claims of the unfortunate deaf mute, stretching forth his hands in silent supplication for the bread of intellectual and spiritual life, should be presented to them by one able and willing to give effect to their bounty, and the people of the Old North State met the appeal with the warmth and generous temperament of the South.

It was not till after ten years of precarious struggle, amidst coldness and neglect, if not of opposition, that the early friends of the New-York Institution had the joy of seeing the corner-stone of their building laid; and nearly twenty years more elapsed, ere, winning our way by slow degrees, in the confidence of the public and of the Legislature, we had the high gratification of obtaining legislative appropriations sufficient for the education of *all* the indigent deaf and dumb in our populous State; and of possessing an institution adequate to the wants of all of this class among us who stood in need of instruction. With you, a much shorter time has sufficed, after a beginning was once made, to secure the confidence of the people, and the generous and efficient aid of the Legislature of your State; and to lay the foundation of an edifice, the completion of which will assure to your institution permanency, and enlarged capacity for useful-

ness ;—and, I trust, far fewer years will suffice for you to obtain a practical, legislative acknowledgment, that the precious boon of education—to the deaf and dumb, of all the children of men, most especially precious—should not be made the privilege of a favored few, but imparted, freely as the sun and rain of heaven, to all presenting the same claims to sympathy and help.

And when I mark the ability and zeal of the principal and his assistant, as testified in the solid and gratifying progress, which, in the infancy of the Institution, has been attained, and of which you will presently have evidence—when I see the occasion graced by so much of the intellect and worth and beauty of a State, whose capital worthily bears the name of the most graceful and chivalrous of Englishmen ; and when I recall, as indicative of your feelings toward the deaf and dumb, the warmth of welcome extended to one known to you only as a devoted laborer in their cause—I feel assured that the North Carolina Institution is a shoot of the right kind, and has taken deep root in a generous soil ; and that, with the continued blessing of Him who has thus far favored it, its present buds of promise, expanding in the sunshine of knowledge, affection and religion, will blossom and bear the ripe fruit of intelligence, and virtue, and happiness.

You had in your own State, according to the census of 1840, three hundred and fifty-four deaf mutes ; two hundred and eighty of whom were of European descent. Adding one-third for the inaccuracies of the census, and for the increase since 1840, we have three hundred and seventy-three white deaf and dumb persons. One-fifth of this number, or seventy-five, should now be in school. But we must remember, that those, in this State, above the age of twenty, have never had the opportunity of education, and that many of them are

still capable of acquiring knowledge, that, in their condition, may be of inappreciable benefit, and a source of happiness through life. To those now fast verging to the limit beyond which instruction becomes difficult and even hopeless, it is a question of moral life and death. What is done for them must be done without delay. A few years will relieve the institution of the burden of instructing those who have passed the most favorable age. They will either have been educated, or abandoned; but the number who will annually reach the proper age of admission, will be sufficient to keep up an institution larger than three-fourths of those in Europe.¹

And when you shall have done all you find to do in your own State, you will still have an object worthy of a generous ambition; that of not only setting a good example to other States, but of training teachers who shall carry the blessings of education into other fields that will soon be white to the harvest. If our present number of institutions and our present legislative provision for the deaf and dumb ought now to be doubled, in twenty-five years more they will have to be quadrupled to keep pace with the unexampled growth of our country.

Contemplating the large number of deaf mutes who are past the age of instruction, we are led to inquire what their condition is, and whether nothing can be done for them.

It is quite unnecessary to exaggerate, as some have done, the sad condition of the uninstructed deaf and dumb. Certain teachers, either influenced by the popular prejudices of which these our unhappy fellow men have been, for at least two thousand years, the victims, or judging from particular cases of

¹ In 1844, only twenty-two, out of one hundred and sixty-two European institutions, contained sixty pupils.—*Vide Statistical Table annexed to Day's Report. New-York, 1845.*

children who have been neglected and thrust out of society, have denied to uneducated deaf mutes the faculty of reason, and the sentiment of right and wrong—have ranked them, in short, with the brutes that perish. Hapless and degraded as many of them are, such a judgment, as applied to most uneducated deaf mutes, is very unjust. In original mental power or faculties, the deaf and dumb are, with few exceptions, not inferior to the average of their race; and, in proportion to their numbers, there are as many among them of bright parts as among other children. Were it otherwise, the object we propose in educating them would be hopeless. We can no more create the faculties which we seek to develop and improve, than the florist can create the plants which he cultivates; and in fact, the acquisition of a language of words through the eye alone, without any idea of the sounds of those words, is a labor to be successfully undergone only by children of decidedly good intellects. But though the mental faculties of most deaf mutes are originally good, without education their development is retarded and checked, in all cases more or less, and unhappily in not a few, to that degree, that they present only a gnarled and stunted intellectual and moral growth, standing in rude and melancholy contrast to the graceful stature and cheerful bloom that rise up in the unobstructed sunshine of knowledge.

Looking at those who have thus grown up without instruction, we find it difficult to conceive, that the wide difference between them and other men, arises solely from the want of hearing, till we reflect how large a portion of our knowledge is drawn from the observation and experience, the meditations and reflections of others; how much of our mental power and activity is due to early practice under the incitements of emulation and example. A little inquiry into

particular cases will, however, show that, during the first few months, often during the first two years, there is no difference between the child born deaf, and the child born with the perfect sense of hearing, except the insensibility of the power of sounds, and even this is a difference so little obvious at that age, that parents who have had no previous reason to fear that the child is deaf, often do not discover, or suspect the misfortune till it reaches the age at which other children begin to talk. Indeed, it requires some skill and care in making experiments to ascertain the fact and degree of deafness in infants. Besides that many are only partially deaf, able to hear ordinary noises, but not to distinguish words, even the most profoundly deaf are sensible to the jarring or concussion which accompanies many noises. Especially on the wooden floors of our dwellings are deaf persons, who cannot hear the most acute noises, sensible to percussions. The stamp of a light foot is sufficient to call the attention of a deaf person from the other side of a long room, and those who cannot hear a bell or a fife, are sensible of the fall of a pencil on the floor. This difficulty of determining whether very young children are deaf, is one reason why our census returns are imperfect.

If the misfortune of the deaf child consisted simply in its inability to acquire language, through the ear, it would be comparatively light. Unfortunately ignorance and prejudice, in most cases, heap up the load to a crushing weight. The discovery of its deafness stamps the poor victim as a doomed being; destined for an inferior rank between man and the brute creation. Its relatives are slow to believe, that they can, by a little care and attention, learn to understand it and make it understand. The child, prompted by the irrepressible longing for intercourse with other minds which forms a part of our nature, devises in time, and by dint of repetition

teaches, to a few of those around it, signs sufficient to make its wants and complaints known, and there it usually stops. All the intellectual progress of our race, for thousands of years, is lost to one thus left to his own unaided resources—condemned to creep where others soar, and grope in the dark where others run with a guide and a light.

If when the discovery of deafness is first made, the parents, keeping up heart and hope, and wasting little or no time in the vain attempts to restore the lost faculty, would set themselves to the study of the means by which the eyes are made to supply the place of ears, the weight of the affliction would soon be very materially lessened. By meeting with kindness, and aiding with willingness the child's first instinctive efforts to make its thoughts known, a dialect of signs and pantomime would soon be formed, which, within the circle of relatives and playmates almost supplying the place of speech, would not merely suffice for all necessary communications, but very materially alleviate the loneliness of its lot; enable its friends to exert over it a wholesome moral influence, and even permit some degree of intellectual cultivation. When this course is skillfully and judiciously followed, and especially when there are several deaf mutes in the same family, or neighborhood, a good measure of mental development, and considerable stock of useful knowledge are attained. Hence it is that we sometimes meet uneducated deaf mutes who, having been in peculiarly favorable circumstances, and blessed with judicious and affectionate relatives, are objects more interesting than repulsive, pleasing in deportment outwardly, at least, correct in morals, and displaying tact and manual skill in some gainful calling.

But taking their lot at the best, as it is in fact only in rare cases, they are far from being as happy, or as intelligent, as

those who judge from appearances might suppose. The most sharp and intelligent of the uneducated deaf and dumb, who, in matters within the limited range of their ideas, seem to read the thoughts of others in their eyes, and who are often acute as well as watchful and suspicious in what concerns their personal interests, are yet profoundly ignorant on matters with which every child who hears is conversant. The great names familiar as household words, which shine along the annals of a free people, and the mere mention of which elevates the mind and stirs the blood, have no existence for them. No parent has told the story of Pocahontas, or of the Pilgrims; of Bunker-Hill or King's Mountain. They never heard of Nash¹ or Marion; of Franklin or of Washington. Not only history, but all literature, whatever pleases the imagination, strengthens the judgment, or purifies the affections; whatever affords healthful exercise to the higher faculties, or supplies food for thought in hours of solitude, is to them a blank and a void.

Thus left without resources, when alone and with colloquial enjoyments very limited and of the least intellectual kind, with no other interest in places of public resort than may be derived from new scenes, new faces and new dresses, the loneliness of their lot becomes tolerable, only because having never known any other they have grown up under it. The Creator has mercifully given the mind power to accommodate itself to the privations that are irremediable; and cheerfulness may be consistent with a very limited range of positive enjoyments. But on the other hand, the most inventive of the ancients could imagine no greater torments than the near sight of unattainable good,—no keener misery than

¹ Nash was a Brigadier General of the North Carolina troops and fell at the battle of Germantown.

the full view and appreciation of happiness which we cannot hope to share.

Need we wonder, that those who keenly feel themselves neglected, and at immense disadvantage in society, should sometimes be tempted to revenge themselves by acts of dishonesty? That those who are cut off from nearly all higher sources of gratification should, in the absence of moral and religious restraint, be led to sensual excesses? It is, I need not say, proverbial that most uneducated deaf mutes strongly illustrate the propensity of untutored human nature to follow evil rather than good example, and acquire habits injurious to themselves and deeply painful and mortifying to their friends.

But in the view of the Christian, the darkest cloud that rests upon them is that which shuts out of their minds every ray of Gospel light. The Hottentot, or the Esquimaux, to whose wilderness missionary never came, is not more profoundly ignorant of the truths of the Bible, nor less unconscious of his obligations to a Creator, or his need of a Redeemer, than these dwellers in a Christian land, members many of them of Christian families.

Still, even those deaf mutes, who have grown beyond the possibility of acquiring a written language, are not wholly beyond the hope of successful moral and religious teaching. Some there are, indeed, whose faculties, like the limbs of the fakir who spends his life in one attitude, seem to have become paralyzed, who appear incapable of receiving an idea beyond the daily routine of their lives; but these are extreme cases. The greater number are still capable, even in middle age and perhaps later, of learning to use and understand an expanded and improved dialect of signs, and, through this medium, of learning their duties to their fellow men and to their Creator, and of acquiring knowledge that

will materially lighten the burden of their remaining years. Hence those who have the means and opportunities should never think it too late to make the attempt. There are, however, powerful reasons why uneducated deaf mutes of advanced age should, as a general rule, not be admitted into a school for the young. I make these remarks only in the hope that their own friends may be encouraged to attempt something in their behalf.

Since there have been deaf mutes in all ages of the world, for there are terms expressive of this misfortune in the oldest language spoken by man, and it is mentioned in the most ancient writings extant,¹ we are led to inquire, whether no man of genius and benevolence ever made the simple discovery, that they could be taught through the sense of sight; whether at least the love of a parent, or sister had not sometimes sought out means to let light into their darkened minds. And when the answer is, that, in the best days of Greece and Rome, the men of deepest thought, and most comprehensive knowledge, whose *dictum* swayed the intellectual world for fifteen hundred years, declared that the instruction of the deaf and dumb was beyond the resources of art, and the limits of possibility;² and that Augustine, one of the fathers of the church, applied literally to their case, the words of the Apostle, "faith cometh by *hearing*"³—we only recognise another example, to show how frequently the

¹ Exodus iv. 11.

² Aristotle. *Observations on the Education of the Deaf and Dumb*, p. 5; Reprinted from *North American Review* 1834.

Lucretius, the poet, expressed it in two lines which have been thus translated:—

"To instruct the deaf no art could reach;

"No care improve them and no wisdom teach."

³ Romans x. 17.

foot of man treads unconsciously over the richest mine, till the accidental uptearing of a shrub reveals the treasure beneath.

We know that the art of stamping coin, and making impressions upon wax, was familiarly practised, for thousands of years, before the same principle was applied to the multiplication of books; that convex glasses were known to concentrate the solar rays, ages before it was discovered that they would aid defective vision; and that this last discovery preceded, by three centuries, the invention of the telescope; and we are prepared to find that the ancients possessed all the instruments necessary to the instruction of the deaf and dumb, while they had never thought of their easy and obvious application.

I need not inform you that pantomime was a favorite entertainment on the Roman stage, and was carried to such a high degree of perfection, that Roscius contended with Cicero, which could best express an idea, the one in gestures, the other in words; and even the manual alphabet, which now seems so appropriate and almost peculiar to the deaf and dumb, was known to the Greeks, and, handed down from them, became one of the resources of monastic idleness in the middle ages.

The pictures which we possess of the private and domestic life of the times before the revival of learning, are too few in number, and too imperfect, to show whether there might not, in the early ages of Christianity, have been exceptions to the general lot of the deaf and dumb. We would fain hope there were. Recalling the prejudices, which have come down from those times, and which are not yet extinct, we cannot, without a shudder, conceive the spectacle of a social, immortal being, not merely neglected, as one with whom none could hold counsel, or communion, but

shunned, regarded with horror, by some as a human form animated by an evil spirit; by others as the offspring of the elves of the fantastic Northern mythology,¹ whom they were believed to substitute for the children of Christian parents; and by the most moderate as living monuments of the vengeance of heaven, expiating some family crime. We are even told that by certain tribes, deaf-mute children were put to death without pity as soon as their infirmity was satisfactorily ascertained,

Yet the few glimpses into those benighted times, which we can now obtain, reveal, here and there, an isolated deaf mute whose lot had been meliorated by instruction. As early as the seventh century, as we are told by the venerable Bede, John, Bishop of Hagulstad, in the kingdom of Northumberland,² calling to him a deaf-mute youth on whom he was accustomed to bestow charity, and making the sign of the cross on his tongue, commanded him to repeat the Saxon word, *gea*, yea, which he did, and afterwards repeated from the Bishop's lips all the letters, then single words, and finally whole sentences. This is recorded as a miracle, ascribed to the virtue of the sign of the cross and the holiness of the Bishop; but making allowance for exaggeration, and omitting the mystical sign, there is a similarity with the processes now used to teach the deaf and dumb to speak, so striking that it can hardly have been accidental.

From this time, no trace of the existence of an educated deaf mute has been discovered for several centuries. Brief notice of a deaf mute able to write is made in the fifteenth century,³ but the first systematic attempts to instruct the deaf

¹ See Scott's *Peveril of the Peak*. Such prejudices appear to have been most prevalent in Scotland.

² *American Annals*, No. 1. p. 33.

³ By Rodolphus Agricola of Groningen, *Obs.* p. 65.

and dumb of which we have any account were made by a Spanish monk, Pedro Ponce who taught the children of a Castilian Nobleman to speak orally, and to read on the lips as well as to write. Ponce died in 1584. It may surprise you to hear that a country, over which tyranny and superstition have so long held undisputed sway, should have given birth to one of the greatest practical triumphs over prejudice that the world has ever seen. But this was the age of Cervantes and of Lope de Vega.

Half a century later, in 1620, Bonet, a countryman of Ponce, published the earliest known treatise on the art, with an engraving of a manual alphabet, from which that now used in the French and American schools is derived. Though the possibility of instructing the deaf and dumb, and the means which had been successfully used to that end, were now put upon record, the work of Bonet seems to have had very little influence in inducing others to undertake this labor. In Spain, indeed, the art fell into almost total disuse, after the time of Bonet, and even at this day, less attention is there paid to this subject, than in almost any other Christian country. And though in Britain, Holland, Germany, and France, instructors of the deaf and dumb sprang up, at intervals, so far as we now know, each of them believed himself the inventor of the art, or only heard of the previous labors of others, after his own career was begun.

Among these early instructors who merit more particular mention, Dr. John Wallis,¹ Professor of Mathematics at Oxford, in the latter half of the seventeenth century, is generally supposed to have been the first Englishman who successfully taught the deaf and dumb. Wallis prepared one of the earliest known treatises on the mechanism of speech.

¹ See *American Annals*—pp. 36, 37, 42.

describing the positions and play of the vocal organs, in the utterance of each sound, which he intended to aid foreigners in learning the pronunciation of our language, and to correct defects of utterance. The application of the same principles to the instruction of the deaf and dumb is obvious. His first pupil, however, had become deaf at the age of five years, and doubtless retained some power of articulation which it was comparatively easy to improve. Indeed, this seems to have been the case with the pupils of Ponce and Bonet in Spain, and this consideration furnishes a solution to the great success which some of the early teachers professed to have met with—so great, indeed, that their accounts often verge on the fabulous.

The mathematical mind of Wallis preserved him from this tendency to enthusiasm and exaggeration, and his accounts of his processes and their results are eminently rational and credible. He soon relinquished the laborious attempt to make the deaf and dumb speak, and contented himself with teaching his later pupils, who were not numerous, to write and to understand what was written to them by others, by which, he says, "they have attained a much greater measure of knowledge, in many things, than was thought attainable, by persons, in their circumstances."

Cotemporary with Wallis, was George Dalgarno,¹ a Scotchman by birth, but resident also at Oxford. He left a book published in 1680, which, even at this day, excites our admiration by the soundness of its views, and the thoroughness with which the author appears to have studied the subject. He does not appear, however, to have reduced his speculations to practice. And it may be doubted whether his "Didascalocophus," resting till quite recently, unnoticed on the shelves of large libraries, has been the means of meliorating the lot of a single deaf mute.

¹ American Annals, p. 40.

After the time of Wallis, little was done and less written in England, on our present subject, till Thomas Braidwood opened, in 1764, an articulating school in Edinburgh, from which sprang the institution of London, and many others in the British Isles. Formerly, nearly all of those taught, or attempted to teach articulation, but the results have been so unsatisfactory, that the majority have abandoned this branch of instruction.

It may be observed that none of the earlier instructors formed a school, or collected a class of deaf mutes. Their lessons were individual. Each charged himself with the instruction usually of but one, seldom of more than two at a time. Hence while instruction was too rare and costly, for any but the children of the wealthy, with a few of these very remarkable success may have been realized. Pereira, a Portuguese, who practised the art in France, about the middle of the eighteenth century, was one of the most successful of these early teachers. He followed the profession as a source of gain; and exacted from his pupils an oath of secrecy as to his processes.

One of the earliest German instructors was George Raphel, who gave to the world, in 1718, the methods by which he had successfully instructed his three deaf and dumb children. A few other early names appear in Germany, but the history of the art, in that country, properly begins with Samuel Heinicke, who founded, in 1778, at Leipsic, in Saxony, the first institution ever taken under the patronage of a government, and whose views have had an influence in most of the eighty small schools for the deaf and dumb in the German States.¹

You have doubtless heard that, on the system of Heinicke,

¹ Observations, p. 70.

articulation is considered an indispensable part of the course of instruction—the great end—to which the pupil's intellectual development, his opportunities of social enjoyment, and his progress in other branches of knowledge, are too often sacrificed. We know, from the fullest evidence, that the success so dearly purchased is trifling, except in rare and peculiar cases; that there are not wanting those among us who, judging from flying visits to the German schools, take these cases of rare success as a fair specimen of the whole, and urge the introduction of the same system into our institutions. It seems proper, therefore, to consider a little more fully the origin and peculiarities of Heinicke's method.

About the time Heinicke's views were first directed to the instruction of the deaf and dumb, he fell in with a work on that subject, by John Conrad Amman,¹ of Amsterdam, a distinguished teacher, and younger cotemporary of Wallis; a man of decided ability, but of warm enthusiasm, and much more under the dominion of poetry than of philosophy. Amman ascribed to speech a mysterious efficacy. To him written language seemed cold and dead. The living voice alone had a character of life and power. The language of the first man was a divine gift; it flowed spontaneously from the soul, and was instinctively understood, and though this divine language was lost at the fall, it was, perhaps, restored in the gift of tongues on the day of Pentecost! The word, by which all things were created, and in obedience to which all miracles were wrought, was the literal appulsion of the vocal organs upon the air!! We may now wonder that an act, so purely corporeal, possible, in its literal sense, only to material beings, surrounded by a material atmosphere, should ever have been held to be not only a necessary

¹ Day's Report, p. 109 et seq.

condition of thought, but an act of the creative power, without which matter could not exist. But we must recollect how universal was once the belief in spells and incantations, in which the mere utterance, unconsciously and accidentally it might be, of certain words, was supposed to have power to suspend the laws of nature.

Full of Amman's views on the divine character and prerogative of speech, Heinicke conceived that articulate language was not merely a useful, but an indispensable instrument of thought. Obviously then, the deaf mute, who was not taught to speak, could at most only become a mere writing machine, capable, indeed, of being trained to write the names of visible objects, qualities and actions, but incapable of grasping any idea belonging to the intellectual world!

Not only were these views contradicted by the former example of Wallis, who had distinctly stated in theory, and demonstrated in practice, that thought is not dependent on sound, and that without this intermediary, ideas may be directly attached to visible characters; but at the very time Heinicke began his career there flourished at Paris, an instructor whose system was professedly based on the power of the human mind to dispense with words, even in its highest conceptions, and most purely intellectual operations. This was the justly celebrated Abbé De l'Épée, whose disinterested benevolence and unwearied zeal gave an impulse to the cause of deaf-mute instruction, that has marked his era, as the era from which the instruction of the deaf and dumb, till then a matter of private concern, or of philosophical curiosity, took hold of the sympathies of mankind,—from which institutions sprang up and multiplied, designed to carry the blessings of education to the poor as well as to the rich.

Heinicke seems to have been jealous of the fame of De l'Epée. He took occasion in giving an account of his own system of instruction, to utter the presumptuous and conceited assertion, that all other systems, including that of his rival, were no better than "delusive folly, fraud and nonsense." Thus attacked, De l'Epée replied with keenness, and a violent and embittered controversy ensued, the effects of which were to put division and misunderstanding not only between the disputants, but between their respective followers to this day. Enjoying the light which has since been shed on the subject by the successive labors of many superior minds, we can now see that like many other pairs of earnest disputants, each was more or less in the wrong.

Heinicke supported his main proposition, that speech is necessary to thought, by arguing, with some show of plausibility, that the mind cannot grasp the long succession of letters composing a sentence, without attaching them to something more simple and manageable; and rashly affirmed that abstract ideas could not be communicated to the deaf and dumb either by writing or by pantomime.

De l'Epée admitted the possibility of teaching the deaf and dumb to speak;¹ indeed he had, in some cases, done so himself; but had found the acquisition of no great value, and exacting a very serious sacrifice of the time that should have been devoted to mental improvement. He most justly remarked that, to the deaf who have been artificially taught to speak, articulate language is not a language of sounds, but a language of movements, in fact a mere visible alphabet, composed of very fleeting and indistinct letters, which are even more difficult to be grasped and retained in the mind, than the written forms of words. Seeming to admit

¹ Day's Report, p. 113.

the difficulty of attaching ideas directly to written characters, he proposed the manual alphabet, to supply, for the deaf and dumb, that assistance in recollecting letters which those who hear derive from the sounds of the letters; but the most remarkable peculiarity of De l'Epée's method, was his system of methodic signs, an artificial language based, indeed, on the natural signs of the deaf and dumb, but laboriously expanded by the instructor, and made parallel in terms, in syntax and in inflections with speech. By the help of these signs, he proposed to make the instruction of the deaf and dumb a mere series of translation from one language to another.

It is now generally admitted, that the manual alphabet, which is merely a mode of spelling words by successive positions of the fingers, though very useful as an instrument of ready communication with the deaf, is not only unnecessary for the purpose proposed by De l'Epée, but may even tend to give the pupil the habit of regarding words as composed of a multiplicity of successive parts, when we should rather aim to make him consider each word as a single character. And the use of methodic signs requires much care and skill, or the teacher will deceive himself and others in the progress of his pupil. The ability of the latter to translate a sentence into methodic signs, or to write it from dictation, by such signs, is very far from being a proof that he understands it. Still these signs, though not colloquial among the deaf and dumb, representing as they do *words* and not *ideas*, are not without their use in the processes of the school-room; and we owe to the labors of De l'Epée and his successors, in extending and improving this system, that the language of action has acquired its present precision and development. This beautiful language, natural and spontaneous, in all ages, to savage, as well as civilized man, often the sole

resource of the ship-wrecked voyager to make his wants and his misfortunes known—is the only language which deaf children will learn without pains-taking instruction, and by the aid of which, their faculties can be developed, and their hearts reached, as readily as those of other children through spoken language.

Since the time of Heinicke and De l'Épée, the theory and practice of their respective schools have greatly changed, without either party, in many cases, being aware of the present position of the other. The French instructors now make written language the *end*, and signs simply a *means*, of instruction ; while the Germans abandoning the untenable fancies of Heinicke respecting speech, still cling to his practice. Public opinion in Germany has become fixed in favor of articulation. The instructors have grown up under the system of Heinicke, and know no other. The regular orthography and open pronunciation of their language, we may further observe, favor this branch of instruction. Still they are compelled to use signs to teach the meaning of words, and the greater number of their pupils, after they leave school, neglect speaking, and prefer to converse by signs and writing. When we recollect that in our own language, the same letter, or combination of letters is pronounced in several different ways, and that in any language, reading on the lips, to any extent, is only possible to those whose perfect knowledge of language enables them to guess the whole from a part, we need not wonder that these branches of instruction are fast falling into disuse in England.

Sicard, the successor of De l'Épée, in the school of Paris, known since the restoration as the *Royal Institution*, (a name which, from recent events, we may presume will again be changed,) gave to the world a "Course of Instruction for a

Deaf Mute from Birth," which has been justly characterized as a philosophical romance. In this celebrated work he regarded the deaf mute as being not only totally without *language*, but totally without *ideas*. The teacher appears as an enchanter, whose wand is to create a soul in this "walking machine." Together they explore the realms of nature and of art, naming, classifying, analyzing all bodies, ere the pupil can form the simplest phrase. The instructor mounts up to the origin of language, and displays all the successive transformations which words may have undergone, since the remote period when there was no part of speech but the noun. The verb, *to be*, is deduced with immense labor, as a link between substance and quality, and is then, by a second laborious process, transformed into the termination of the active verb. This display of erudition and metaphysical subtlety was imposing, and the running narrative which accompanied it lent a sort of dramatic interest. The work became popular, and not the less so, from the sensation produced by certain striking thoughts and happy expressions of Massieu, the pupil whose education was its subject, and some of whose answers, given at public exhibitions, have been travelling round the world ever since, and still excite our admiration and even astonishment.

Instructors have long since discovered that it was wholly unnecessary to bewilder the pupil in a grammatical and metaphysical labyrinth; and have taken much shorter and straighter paths. Hence when Mr. Gallaudet, in conjunction with Laurent Clerc, the fellow pupil and rival of Massieu, introduced the art into the United States, in 1817, he rejected the fanciful parts of Sicard's "Course," and retained the solid and practical.

The American institutions had thus, at the outset, the advantage of a select and improved system of instruction:

They have also availed themselves of all the important improvements since made in Europe, and have added improvements of their own. Their system is doubtless capable of farther improvements, but judging from all the testimony we have of the results obtained in European schools, ours will not suffer by the comparison.

The system is probably more uniform among our institutions, than among those of any other country. Here the same dialect of signs prevails in all. The same Elementary works, prepared expressly for the deaf and dumb, on the principle of beginning with the simplest possible forms of language, and of dividing and graduating the difficulties of construction, are used in all but one or two. All of them consider articulation and reading on the lips as a mere accomplishment, whose acquisition is very desirable when practicable, but in general, practicable only in the case of those who retain some remembrance of vocal sounds, or who have a remnant of hearing that may aid them to distinguish words. Those institutions whose circumstances permit it, give instruction to such in these branches; but it must be confessed, the benefit realized has proved an inadequate compensation for the time deducted from other studies.

The teaching of articulation and reading on the lips is purely mechanical. Any person of common ingenuity, and unwearied patience is competent to it. And to permit the hope of any valuable result, a beginning must be made while the child is very young, and its organs of speech still flexible. Few deaf persons can be taught to speak intelligibly; but nearly all can be taught to utter a few common words and simple phrases, so as to be understood by those accustomed to hear them, and to read a few strongly marked words on the lips. These faculties, even thus imperfectly possessed, may in some cases be valuable, and parents, or

sisters, who have leisure, may employ it well in cultivating them. But in an institution little time can be given to exercises, which, resulting in benefit to a few, are serious interruptions to the progress of the rest.

Of the processes of instruction in language, the time will permit me to say but a few words; nor is more necessary, since you have an opportunity to see those processes exemplified. You will readily conceive that the meaning of words, representing visible objects, is taught by pointing to those objects. The pupil is at first puzzled to understand what connection there can be between the well known object, *key*, for instance, and the crooked lines which are applied to it; but finding that it is a received sign, that all who see the word point to the key, he acquiesces without further question, and the association between the name and the thing is confirmed by repetition. Absent objects are recalled by pictures and descriptions in pantomime; adjectives are taught in connection with the noun, and by contrast; and verbs and prepositions, representing visible actions, or relations, are explained by real examples.

It is not long necessary to show the objects which we would name. The pupil soon learns from his fellow pupils the established signs for each familiar idea, whether of objects, qualities, or actions, and words are then readily interpreted by signs.

By the time the pupil has acquired fifty or a hundred of the shortest words, representing familiar objects, and their most obvious qualities, he is introduced to the construction of sentences. The difference between, "That child plays often," and "That child is playing," is explained to him. The respective places of the nominative and objective in the sentence, the terminations of number and person, and the variations of case in pronouns, are carefully inculcated and

impressed on the memory by a repetition of examples. These examples are usually chosen from that class of incidents which uneducated deaf mutes readily express by signs. "A child falling from a window;" "A boy shooting a bird;" "A girl stung by a bee."

The objects which can be directly pointed out, the actions which can be performed in the class, and the daily incidents that may fall out, so as to explain little narratives in simple language, are seized upon as the subjects of the earlier lessons in language to which they give a character of life and reality. This resource however, is scanty, and soon exhausted. But the colloquial language of our pupils, and the pantomime on which it is founded, furnish an inexhaustible mine of ideas. By this we conjure up at will the images of absent persons, or things, with their qualities, actions and fate. By the aid of this language we proceed from the known to the unknown; from the domain of sense to that of intellect and morals. It enables us to narrate historical events, to describe distant countries with their laws, customs, manners, productions and natural scenery; to explain the processes of art, and the facts and principles of science; to make known the works, the character and attributes of God, and the great scheme of redemption.

There are indeed disadvantages attending the use of this language. The propensity of the pupils to converse in signs makes them neglect practice in words, and the idioms of the two languages are so diverse that the forms of speech appear exceedingly strange and capricious to those conversant only with the other language, and must be slowly and laboriously developed. Hence it requires several years of patient labor, ere the pupil can manage the more difficult moods and tenses of the verb; the chaos of phrases formed with abstract nouns, and the conjunctions which involve

sentence within sentence. But the use of the language of gestures is attended with intellectual, social and moral advantages which no other instrument can supply, and such of its disadvantages as are not common to any other possible medium of communication with the deaf, are easily remedied by judicious care.

From this account of the language of the deaf and dumb, you will readily divine that their intellectual development is usually far in advance of their knowledge of written language, and such is the fact. Many deaf mutes, whose knowledge of our language is imperfect, are still decidedly well informed ; converse in their own language with good sense, intelligence and grace of expression ; are fully aware of the duties and privileges belonging to their social position and family relations ; and, in many cases, have made and consistently maintained a profession of religion.

In estimating the degree of success attained in the instruction of the deaf and dumb, we must remember that whatever system of instruction is pursued, a language of words must ever be for them a foreign language. The loss of hearing has cut them off from its familiar acquisition, and thrown them back upon the only other language that can become *vernacular* to man, the language of looks and gestures. Words can never be to them what they are to us. They can never learn them with the spontaneous and instinctive ease, with which the child, who hears, learns his mother tongue. In whatever form presented to them, language will ever lack the life, and grace, and harmony of the living voice. The attempt to confine them to the use of words, to the exclusion of gestures, will be successful only in the cases of insulated deaf mutes who have, from infancy, associated only with those who cannot, or will not use signs. In the case of a community of deaf mutes, the attempt

would be utterly futile, and not less cruel than useless. The language of gestures is the only medium possible to the deaf, admitting a rapidity of communication, consistent with the full measure of social enjoyment. It gives them all they can know of poetic imagery and eloquent pathos. For the deaf, pantomime supplies the loss of music, an enjoyment which, to them, is among the things which it has not, in this life, entered into the heart of man to conceive, but which they trust to share in the life to come.

To men who have newly embarked upon an arduous enterprise, the counsels of those who have gone before them, will seldom fail to be useful and acceptable. A teacher, who has spent twenty-six of the best years of his life in the cause—who has had the care of several hundred deaf mutes—who, amid all difficulties, within and without, has struggled on till the light has begun to shine out of darkness, and who, while he has had cases that were discouraging, and even painful, can also point to many on whom education has conferred blessings above all price—that teacher ought to have derived, from this long and varied experience, some lessons that may be useful to his younger brethren, that may aid to quicken their zeal, to lessen their difficulties, to encourage them to persevering labor and unfaltering hope to the end.

The work to which we have devoted ourselves is a sacred work. The divine command, "Go teach all nations," rests upon us. Those whom others cannot teach are around us. We have undertaken to prepare them for this life and the next. In view of this high and solemn responsibility, it becomes us to seek, in the first place, aid from above, and in the second place, advice, sympathy, encouragement and co-operation, from our fellow-laborers, and from all friends of the unfortunate deaf mute.

Our task demands a sincere love of souls. We must keep

in mind that our lessons, and especially our example, even more than in the case of other children, are to mould the heart and character for life ; that on our teaching it will, in most cases, depend, so far as on the labors and influence of man, it can depend, whether our pupil will ever acquire those moral and religious principles that, in moments of temptation, are to incline the balance to the side of safety and happiness—whether he can take hold of the promises that, in his afflicted lot, are to give patience and consolation. May it be given us to discharge this high trust faithfully, wisely, and in the spirit of love.

Our task also demands unwearied patience, and no trifling amount of previous study. We have to teach one of the most refined and copious languages spoken by man, to pupils who, unaided by the knowledge of a single radical word, or of a single principle of grammar, have not even the assistance to memory which the student in Arabic or Sanscrit would derive from his alphabet ; to whom our written words are characters as arbitrary as the Chinese, and more difficult of recollection. In this language we shall find a multitude of words familiar to all who hear, and occurring on almost every page of every book, relating to objects, customs, or ceremonies unknown, or rarely seen in this country, and the nature and design of which we must explain. Many words, too, we shall find expressing ideas founded on our intellectual and moral perceptions, such as those of *power*, *necessity*, *fitness*, *justice*—perceptions which must be developed by various examples and careful training. Other words, not few in number, will embarrass us yet more, from their nice shades of difference, or from their vagueness and generality of application, setting definitions at defiance ; and others again, by their anomalous construction, burdening the memory with phrases without number, reducible to no rule.

Difficult as is the task, zeal, faithfulness and perseverance will seldom fail of a gratifying degree of success. If in the case of some we do no more than to unfold to them the laws and usages of society, and the conditions of happiness here and hereafter, though *they* may only acquire enough of language to converse in a mixed dialect of words and signs, this will be no trifling amount of benefit, measured by what the condition of these deaf mutes would have been without instruction. With the great majority our success is much more cheering. There are hundreds of educated deaf mutes, for whom reading and writing have become not merely adequate means for full and clear communications on all occasions of intercourse between man and man, but sources, also, of enjoyment compensating the privations of their lot. A few there are even, in whom superior talents have had rare opportunities of cultivation, who have risen above the ordinary level of men of good education; but as yet such cases cannot, in general, be looked for. The time has not yet come, when we can hope to give the generality of our pupils more than a *useful* education. If those cases, that now and then gladden our hearts, and soothe our pride, be put forth as examples of what can actually be done for the deaf and dumb, the expectations of the friends of deaf mutes will be raised too high, and we shall receive, in cases of ordinary success, far less credit than we deserve, or than would be accorded to us, if the difficulties of our task were better understood.

Still, it is happily true that our art is progressive; that its principles are becoming better settled, its processes less laborious and more effective, its results more uniform. The want of elementary books is beginning to be supplied. The cause, also, is appearing in a truer light, and gaining a firmer hold on the public mind. The time allowed us is less scantily doled out, and parents are awakening to the importance of

training properly their deaf children at home, and of sending them to school at the right age for receiving the greatest possible benefit. Let us hope and strive for continued progress. Let us bring our experience and reflections to a common fund, and make all improvements common property. Let us continually aim at a somewhat higher standard of average success than we have hitherto attained. Let us labor in concert to create an enlightened and pervading public sentiment that will regard the keeping of a deaf-mute child from the offered means of instruction as willful murder of an immortal soul. Let us personally, and by our publications, disseminate correct information as to the means by which the parents and friends of deaf children may begin their education at home. Let us, by occasional public exhibitions, keep up the public interest in behalf of the deaf and dumb, and demonstrate to the incredulous, by living examples, the practicability of doing what we profess to do.

To those whose children are entrusted to our care let us say: Expect not all from us alone. You must begin, and if you scant us in time you must yourselves finish, if you would obtain all the results for which your hearts yearn. If you neglect your children when young, letting their understandings lie waste, and their passions run to seed, and then expect us in three, or four, or five years, to do, for those whom the greatest of Grecian philosophers pronounced utterly incapable of instruction, all that is done for the most docile of those who hear, in thrice that time, you will probably be disappointed. But when you shall yourselves begin the education of your deaf and dumb children as early as you do that of your children who hear, (I speak not of school education, but of that family education that preserves their manners and morals from contamination, that develops their best affections, and extends the range of their

ideas and social enjoyments,) when you shall do this, and, in short, send us well-disposed pupils, and when you shall accord to us, through your representatives, a term of instruction commensurate with the task—then may we hope to have the happiness of returning to you your deaf-mute children, not inferior even in knowledge of language to their brothers and sisters who hear; not inferior certainly in general knowledge, in moral and intellectual development, in ability to transact their own affairs, in the capabilities of enjoying and conferring happiness. Then you will no longer feel a gulf of separation between you and those dearest to you. They will become linked to you in the fellowship of knowledge, and affection, and hope.

True, we cannot work miracles. We have no fairy gifts. If, in some cases, the tongues of the dumb can be partially unloosed, no education can open the ears of the deaf. To them nature is a broken lute, the music gone forever, the jarring alone left. But, though for them, there is no harmony to soothe the sense, no tone of affection to thrill the nerves; though after all has been done for them that science can devise, or patient love perform, they must ever remain apart and at disadvantage in the gatherings of men who hear; our labors for their happiness are not in vain. We can open to them the new, the wonderful, the beautiful, in nature and art. We can awaken them to the consciousness of intellectual life. We can introduce them to the communion of the mighty minds of our race. We can give them the means of the fullest domestic happiness. We can unfold to them the offer of eternal life, and dispel the shadowy horror that now haunts them in presence of death, by pointing them to that land where even the deaf and dumb may join the ransomed throng, and share in the songs of everlasting praise.



APPENDIX.

BUILDINGS, SITUATION AND ACCOMMODATIONS.

THE buildings designed to be occupied for the purposes of the North Carolina Institution for the Instruction of the Deaf and Dumb, are situated on Caswell Square, about one-third of a mile from the State House. The ground occupied by the main building with that adjacent, is the property of the Institution, and granted by the Legislature of the State. In extent it embraces four acres, a part of which will be cultivated, and the remainder will constitute spacious lawns where the male pupils will amuse themselves, at proper hours, in athletic sports, and the females, in walking, or such other kinds of exercise as may be appropriate to their sex.

The main building in the dimensions of its plan, is sixty feet by thirty-six. It has two wings, each thirty-eight feet by twenty-two, extending at right angles from the main edifice, and projecting from each extremity of it by nearly the whole width of each wing. In elevation it embraces four stories, including the basement, and the wings three, and is surmounted by a square tower or observatory, commanding an extensive and beautiful prospect. In the basement are the dining-room and store-rooms, and in the other stories, the family apartments of the Principal and his assistants. In the basement of one wing are the kitchen and wash-room, and that of the other is set apart for instruction in mechanical trades. On the principal floor of the wings, are the sitting-rooms of the males and females, and the upper story is to

be occupied for dormitories. The chief merit of the arrangement consists in its preserving these two departments, as far as relates to the accommodations, amusements and pursuits of the pupils out of school, so independent in every particular, as to constitute of them two separate and distinct communities, while the dining-room in which both assemble, is conveniently accessible. Each department has its separate flight of stairs, its separate areas in the rear, its separate pleasure-grounds, and its separate communication with the school-rooms; so that for the ordinary purposes of life, there is no occasion to pass from one to the other.

Besides the principal building, in which the pupils and their instructors reside, there is another, in which are the chapel and class rooms. This building is of two stories, and forty-five feet in length, and twenty-five, in width.

PROCEEDINGS AT THE LAYING OF THE CORNER-STONE.

THE ceremonies of laying the corner-stone were appointed for Friday the fourteenth of April, at 11 o'clock, A. M. The day was uncommonly fair, and the atmosphere bland and balmy. At an early hour a procession, composed of members of the Masonic Lodge in the City of Raleigh and others from abroad, was formed at the Court House; thence it marched to the Capitol, where the Governor, the Literary Board, and the Orators of the day and evening were received; thence to the school of the deaf and dumb, where the Principal, teachers and pupils united with it, and, thence, to the Square where the ceremonies were to be performed. In front of the building a beautiful Arch was erected, entwined with evergreens and flowers, under which the procession passed to the platform prepared for its accommodation. A prayer was offered by the Rev. Mr. Joyner, and the corner-stone was laid

according to the forms of the Masonic Fraternity, under the direction of W. F. Collins, assisted by other officers of the Order.

In the leaden box in the hollow of the stone were deposited the following articles :

A copy of the Holy Bible.

Constitution of the Grand Lodge of North Carolina.

A copy of the Proceedings for 1847.

An impression of its Seal in metal.

Officers of the Grand Lodge of North Carolina.

Names of the Officers of State.

Newspapers of the City.

Various Coins of the United States.

A copy of the Act of Assembly which gave sanction to the grant and origin of the Institution.

Names of the Members of the Literary Board who are in charge of the erection of the Institution.

Account of the Establishment of the "North Carolina Institution for the Instruction of the Deaf and Dumb," with a list of the Officers and Pupils of the Institution.

Report of the Joint Select Committee in relation to the erection of suitable Buildings for the Deaf and Dumb, and Blind.

Bill reported by the above Committee and passed by the Legislature.

Directory of the General Assembly of North Carolina, for Session of 1846-7, printed at the Institution for the Deaf and Dumb.

A copy of the "Raleigh Register" of March 22d, 1844, containing the correspondence of Governor Morehead and Mr. W. D. Cooke, on the subject of the establishment of an Institution for the Deaf and Dumb in North Carolina.

The Twenty-Ninth Annual Report of the New-York Institution for the Instruction of the Deaf and Dumb.

A Plate with the following inscription :

"On this 14th day of April, 1848, was laid this foundation

Stone of a Building, to be appropriated to the Education of the Deaf and Dumb and the Blind, by the Grand Lodge of North Carolina.

W. F. COLLINS, M. W. G. M.

WM. A. GRAHAM, Governor.

JOHN COSBY, Architect.

DABNEY COSBY & SON, Builders."

The following Ode, written for the occasion, by Rev. J. Vernon Cosby, was then sung by the Masons :

O D E.

Great Architect supreme !
To Thee we raise our Hymn
Of high delight ;
By thine Almighty Power,
From its celestial bower
Thou didst bring forth the hour
Of radiant light.

The firm foundation stone
Earth's frame is built upon,
Was laid by Thee !
While Angels raised sublime
• Their song, whose lofty chime
Awaked the car of Time
With melody.

Do Thou draw nigh, we pray,
And bless our work this day
With influence sweet !
May this Foundation rest,
By thy rich favor blest,
Thro' Time's despoiling test,
In strength replete !

And may this Fabric be
The Home of Charity,
Grief to beguile !

Still soothing Sorrow's pain,
 Unbinding Error's chain,
 Bidding youth wear again
 Life's morning smile.

The Deaf shall hear Thy name;
 The Dumb shall speak Thy fame
 In grateful praise.
 Truth shall illumine the mind,
 Souls long in Darkness shrined,
 Unknown delights shall find,
 In Wisdom's ways.

The Grand Master then introduced to the audience the Rev. Samuel S. Bryant, of Newbern, who delivered a very impressive and eloquent address. After explaining the symbolical meaning of the ceremonies, and the origin and aim of Masonry, he adverted to the philanthropic character of the present undertaking, dwelt upon the subject of education, in all its grades, from the primary school to the University; illustrated vividly and forcibly the importance that the sons of North Carolina, instead of going abroad as was now too often the case, should remain at home; cherish an attachment to the land of their birth, develop the resources, foster the institutions, and thus elevate the character of their native State.

A Glee was then sung, and the Benediction pronounced, when this part of the ceremonies was concluded.

As the proceedings at the laying of the corner-stone had been entrusted, by common consent, to the Masons, the honors of the escort for the evening were assigned to the Odd Fellows. Attired in the insignia peculiar to the Order, they presented, as they passed in procession through the streets of the city, in the clear light of the full-orbed moon, an appearance truly imposing. The President, Trustees, Principal, and inmates of the Institution, the officiating Clergyman, and the Orators, were received at the

school in Hillsborough street, escorted to the Commons Hall, and conducted to their places on the platform. The Odd Fellows then entered and occupied the seats reserved for them, and for a while were the observed of all observers. The occasion was one of deep interest, and it is no exaggeration to say, that it called together one of the largest assemblages ever convened in Raleigh.

The exercises were opened with prayer by the Chaplain, after which Gov. Graham, as President of the Board, introduced Mr. Peet to the audience, who rose and delivered the Address contained in the preceding pages.

At the conclusion of the Address the following Ode, composed by Mr. R. L. Cooke, was sung :

O D E .

Lift up ! lift up the Standard,
 Erect on every hill,
 And gathered underneath its folds,
 A choral Anthem swell ;
 A chorus that is set in praise,
 Of EDUCATION sing,
 Till the plains
 Catch the strains,
 And with joyous echoes ring :
 Yea, let a chorus loud and long,
 From hill and valley ring.

These hills and sunny vallies,
 Once flowed with human gore,
 When freedom's thunder o'er them roll'd
 Or broke along the shore ;
 But now the sounds of peace are borne
 On every wind that blows :
 And the stain
 Of the slain
 That beneath the turf repose,
 Is wash'd away and the sods are clean
 Where the martyr'd brave repose,

On ev'ry cloud-capp'd mountain,
In each sequester'd vale,
Our sons may unmolested now
The advance of knowledge hail.
For them a Temple we've upreared,
Where Science sits enshrined,
Where our Youth,
May with Truth
Train the heart and store the mind ;
When all who upward strive to soar,
May cultivate the mind.

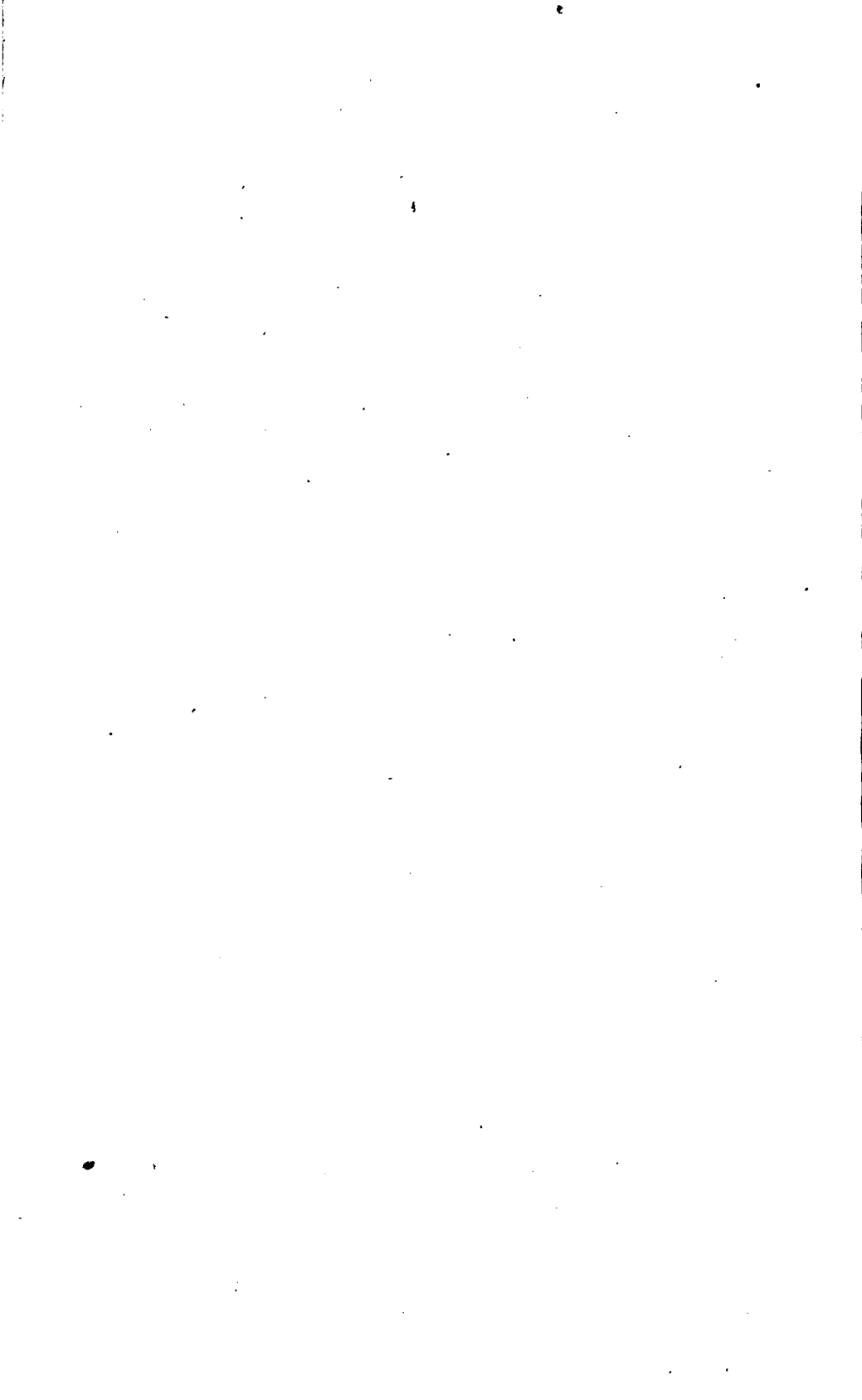
And now to those who're stricken,
By God's Almighty Power;
Whose tongue no song or joy can raise,
Whose ear no music hear ;
Our sympathizing aid we bring,
And rear a structure fair,
Within whose walls,
And thro' whose halls,
They may wander free from care ;
When both in heart and mind they may
For usefulness prepare.

A brief examination of the pupils of the Institution then followed, interspersed by representations in pantomime, and afforded a practical and delightful illustration of the principles and facts set forth by Mr. Peet, and demonstrated, to the gratified audience, the practicability of rescuing these children of misfortune from a state of intellectual and moral degradation, and of elevating them to the dignity of intelligent and useful citizens.

From the evidences of popular favor manifested toward this infant establishment, founded upon such benevolent, humane and Christian principles, and appealing to the best feelings of our nature, we are led to hope, that the education of the deaf and dumb will hereafter be recognized as part of the settled policy of the State.









HV2561J857 P4
Address delivered in Commons Hall,
Gutman Library AOV1946



3 2044 028 801 108

